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**S E R M O N**

PREACHED IN

**St. Andrew's Church, New Carlisle,**

AND IN

**St. Peter's Church, Paspébiac,**

**BAY DES CHALEURS:**

ON

**THURSDAY, THE DAY OF 1834,**

**BEING THE DAY APPOINTED, PURSUANT TO AUTHORITY,  
TO BE OBSERVED AS A DAY OF**

**PUBLIC PRAYER AND GENERAL THANKSGIVING**

**TO ALMIGHTY GOD, FOR HIS MERCIFUL DELIVERANCE  
FROM THE GRIEVOUS**

**PESTILENCE.**

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**BY THE REV. ANDREW BALFOUR,**

**PROT. EPISCL. MISSIONARY.**

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# NOTICE

St. Andrew's Church, New Canaan

St. Peter's Church, New Canaan

St. James' Church, New Canaan

St. John's Church, New Canaan

St. Paul's Church, New Canaan

St. Luke's Church, New Canaan

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*As there was no revision of the proof sheet  
there are a few typographical errors - A.B.*

## S E R M O N .

2d SAMUEL, 24th CHAPTER, AND 25th VERSE.

“So the Lord was entreated for the Land, and the Plague was stayed from Israel.”

“WHATEVER was written aforetime, was written for our learning, that the man of God might be perfect, thoroughly furnished unto every good word and work;” and from the inexhaustible fountain of mercy and love, disclosed in the hallowed pages of the sacred record, the sincerely repenting sinner may freely drink the renovating draught of pardon and peace. Awfully momentous and important hath been at all times the display of Almighty power; whether exercised on behalf of His beloved Israel, in prostrating by the breath of His displeasure, the haughty and indignant phalanx of their adversaries; or in exercising judgment upon the people called by His own name, for their murmurings, obstinacy, and rebellion. Oft were they given over as a prey to their enemies; oft for their idolatry and will-worship were they resigned to their Idols even as they were led; oft, for neglecting the Lord in the day of prosperity, did He suffer them to be led into adversity, to be carried captives into a foreign land, so that their very name had nigh become extinct among the nations of the Gentiles. But the Lord remembers not His anger for

ever, neither suffers His jealousy to continue without end. He brought again His people from the depths of the sea; and gathered His chosen from the nations wherein He had scattered them. When his judgments have wrought that for which they are sent, His encouraging and consoling language is "Come again unto me, O my people, that you may receive comfort for the time wherein I have plagued you."

In the chapter from which our text is taken, we are told that "the anger of the Lord was kindled against Israel;" for David, in the pride and vanity of a deluded imagination, commanded Joab, the Captain of his hosts, to number the people of Israel and Judah—so true are the words of the prophet Jeremiah "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." After David had numbered the people, the word of the Lord came unto the prophet Gad, David's seer, saying, "Go and say unto David, thus saith the Lord, I offer thee three things: Choose thee one of them that I may do it unto thee."—Soon the venerable Patriarch discovered his transgression; soon his heart smote him. And oh! what must have been the emotions which heaved his throbbing breast, while the heavenly-instructed seer proceeds with his awful message, in the following interrogation:—"Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies whilst they pursue thee? or that there be three days pestilence in thy land?" Contemplate for a moment this servant of the Most High, under the heart-rending conviction of having offended his only acknowledged Master, his Deliverer and Preserver. View with the eye of imagination, this affectionate parent of his people, revolving in his distracted mind, the sufferings, blood-

shed and death, which must inevitably burst, as an electric cloud, upon their defenceless heads. Behold this valient general, who with ten had put a hundred, and with a hundred a thousand to flight, contemplating in bitterest agony the devastation of that army, the muster of which, a short time before, made his heart leap with joy; that of the eight hundred thousand valient men that drew the sword in Israel, and of the five hundred thousand men of Judah, it might be only said, ere long, that they *have been*. With sincerity of heart, indeed, did this penitent servant of God declare to the seer, who conveyed the baleful tidings, the strait in which he stood, whilst we are struck with the decision of character manifested in his answer to the awful message. He hesitates not in making his choice. Having on so many former occasions experienced the mercy of God, he could not only adopt the language of Job, "though He slay me, yet will I trust in Him;" but he hastens to cast himself into the hands of an afflicting Providence, "let us now," saith he "fall into the hand of the Lord, for His mercies are great, and let me fall not into the hand of man."

Happy are they, who like David, can so suddenly and so fully discover the magnitude of their transgressions; and like him, with sincere and hearty repentance, exclaim and cry out unto the Lord "I have sinned greatly in that I have done, and now I beseech Thee, O Lord, take away the iniquity of thy servant, for I have done very foolishly." Thrice happy they, who "in a strait," can with the same avidity and confidence, adopt the language of the Royal Psalmist on this memorable occasion, and say, come "let us fall into the hand of the Lord, for his mercies are great." For their encouragement, be it remembered, that the Lord accepted David's confession and humiliation, and speak-

ing after the manner of men, repented Him of the evil, or ceased to punish; for He said unto the Destroying Angel, "It is enough, stay now thine hand." "And David built there an Altar unto the Lord, and offered burnt-offerings, and peace-offerings. So the Lord was entreated for the land, and the plague was stayed from Israel."

It will not, I conceive, be deemed irrelevant to apply the words of the text to the joyous and important occasion for which we are this day assembled. The Destroying Angel has a *second* time visited the sins of our people with severe chastisement. The sword of the Lord has again been extended over Jerusalem; His anger has been kindled against the Inhabitants of the earth; and the breath of His displeasure has withered many of the fairest and most promising plants of the habitable globe. The earth has groaned for very trouble; and to whatever land our attention is drawn, we behold the inhabitants thereof clad in the habiliments of mourning, and silently moving with awe-stricken pace. We may justly apply the language of the prophet Zechariah, "Before those days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in, because of the affliction." As it was in the days of Pharaoh King of Egypt, so has it been in our days. The cries of the orphan and shrieks of the widow, have not been confined to our cities and towns; they have been wafted upon the purest atmosphere of our healthy clime; they have reverberated amidst the distant woods, and commingled with the murmuring rivulets. With hesitation have men dared to accost the stranger, or even their neighbours and friends. With nervous imbecility did they take up the public journals, or receive a letter from a friend, lest it might present to their view the name of some beloved acquaintance or dear

relative enrolled on the lists of mortality. Like however, as David and the people of Israel committed themselves into the merciful hands of their offended God, and found favour in His sight, so are we, my brethren, under God's mercy, indebted to the pious benevolence of our affectionate sovereign, to him who sways the sword of delegated power over our lately afflicted land, and to his council; as well as more particularly to the fostering care of that spouse of Christ, to which the promise is given "Lo, I am with you alway, even to the end of the world," for comparatively speaking, the great deliverance, which we are assembled this day in the Temple of God thankfully to acknowledge. Following the laudable example of the good king Hezekiah, who with his Councillors "established a decree to make proclamation throughout Israel from Beer-sheba even to Dan, that they should keep a passover unto the Lord God of Israel, at Jerusalem, whereupon the posts went with the letters from the king and his princes throughout all Israel, saying—ye children of Israel turn again unto the Lord God of Abraham, Isaac, and Israel, and He will return unto the remnant of you;" so upon the *first* approach of this destructive pestilence, our paternal Government, with her usual characteristic piety, made '*Proclamation*,' commanding and appointing a day to be observed as a solemn Fast, and for humble confessions of guilt with devout prayers, to be offered in our Christian Zion: when our venerable Church holding the "censer of incense," stood between the dead and the living, and interceded with the Lord on behalf of the people. And when the Angel stretched out his hand to destroy them, the Lord repented Him of the evil, and said to the Angel, "It is enough: stay now thine hand." So the Lord was *then* entreated for the land, and the plague was stayed. The fierceness of his wrath was turned away—alas! It was

but "for a little;" for soon it returned with no less fury—and why?

Here, my Brethren, if you would know the reason, pause, and consider the design of all God's afflictive dispensations; or rather let me lead you back to the scenes of the past year. Let me lay before you the humility of body and mind visible in every look; the *momentary* contrition of soul; the confession of sins; the supplication of mercy; the thronging to the house of prayer, which on this occasion was also a house of real mourning; and the promises of amendment of life. The merciful ear of Jehovah was inclined to their petitions; He heard their prayer; their cry came up to Him; and soon the brightness of his glory emerged from behind the darkling cloud of afflictions; and as soon was exchanged the garment of praise for the spirit of heaviness. But soon again, alas! too soon, this awful visitation ceased to be remembered, and men forgot all His benefits. The voice of joy and gladness had scarcely returned to their dwellings, when they returned every man to his evil ways, "Like their fathers and like their brethren they trespassed against the God of their fathers, who therefore gave them up to desolation." They forgot the exhortation, "Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God;" they kept not the vows of their sorrow, neither continued they to serve God in his holy sanctuary; they turned not unto Him with their whole heart, but served, every man, according to his imagination the idols of pleasure, of wealth, of vanity and lust. As in the days of Hezekiah, when the posts bearing the solemn decree passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun, men laughed

them to scorn and mocked them,' so has it been amongst ourselves; many, too many, disregarded the pleas and salutary counsels of our Executive, or regarded them with ridicule; many, too many, of those who call themselves Christians laughed even to scorn the solemn ordinances of our holy religion, not only on the requisition of a public Fast, but also on the more pleasing though equally indispensable duty of a General Thanksgiving, and the temporal Authority whereby they were commanded; whilst the more impious or profane treated with open contempt and mingled execrations the visitation of God Himself,—that they turned not unto the Lord. Is it then strange that He should turn Him again to fierceness of His anger!

The Lord, however, remembers that we are but dust; He desires not the death of a sinner, but rather that he should turn from his wickedness and live; for "He is gracious, and will not turn away His face from them that return unto Him." Under a sense of past favors, as by David of old, intercession was, by *Authority*, again made unto Him; and I am happy to add, it has not been made in vain. Once more the Lord has pitied the affliction of his people. Once more He has determined to prove their heart; to see whether they will keep His Commandments or No. And when the pestilence that walketh in darkness, was dealing destruction to the remnant of the people, the Lord again mercifully interfered on our behalf; and once more the plague has been stayed.

This day, my Brethren, you are again called upon to acknowledge these obligations to Almighty God in the great congregation. Oh! let it not be said of us "they are a people, that draw nigh unto me with their lips, while their hearts are far from me." Never was there a period in our generation, or those generations immediately preced-

ing, perhaps, wherein has been more fully displayed the indignation and at the same time compassion of Him, "whose way is in the sea and whose paths are in the great waters, and whose footsteps are not known." Since the day King David built an altar to the Lord in the threshing floor of Arauna the Jebusite, if we except, perhaps, that great plague, which carried off sixty eight thousand persons from one city alone, there have been few seasons of such awful visitation, as that which we have lately witnessed; or which have more loudly called for the offering of praise and thanksgiving; scarcely a moment more appropriate, or one wherein it was more necessary to soothe the afflicted, warn the presumptuous, cherish the disconsolate, and applaud the kind and energetic. The blessing of health is never more highly prized than after we have been distressed with sickness. It is the enduring of pain which gives a relish to returning pleasure. Our thankfulness and future obedience to Almighty God will be in proportion to our sense of His divine mercy and great deliverance. And hence it was that the Prophet reminds his countrymen, after they returned from captivity, of the miseries they endured, to the intent, that he might beget in them meekness, and gratitude of heart. I would now thus call to your remembrance some of the more important events connected with that destructive malady, which has swept so many millions of our fellow creatures into the vortex of an unknown eternity, and consigned their remains to a premature grave; not with the design of harrowing your feelings, or bringing again to view the distressing scenes, which had it been God's will, were too long witnessed; but with the view of exciting you to a greater degree of gratitude for "that in the midst of wrath God remembered mercy," of making you more thankful for the blessings which you in *particular* have enjoyed,

and for the unmerited goodness of God in causing the destroying Angel to grant you a signal escape in the day of his awful visitation.

1. The first thing, that strikes our attention, and must occur to every reflecting mind, and at the same time fill every benevolent heart with sorrow, is the dissolution of so many tender and pleasing ties of friendship and sociability. Spared, as you have been, my Brethren, you cannot rightly comprehend the blessing of total deliverance, without in some way at least visiting the scenes of misery and distress, which marked every step of this incomprehensible destroyer. But though God has dealt thus sparingly with you, there are, perhaps, amongst those who hear me, *some*, who either nearly or remotely have felt the afflicting stroke: some friend, some relation, some acquaintance known once, but who shall be known on earth no more for ever, has caused you to reflect with the pious King of Israel "I shall go to him, but he shall not return to me." The festive hall, the seat of hospitality and mirth, has for a season been but the habitation of solitude, or re-echoed only the tremulous voice of its secluded inmates. The friendly visit, the agreeable moments of social conversation, for a time, fled the haunts of men: whilst the most populous streets have been deserted, and still as the shades of night: and the endearing ties of friendship existing between parents and children, relations and acquaintances, neighbours and friends, have been severed at almost every joint.

2. Next strikes our attention, in reviewing this awful visitation, the loss the community has suffered in the dissolution of many useful, agreeable, and promising members of society. It is true, that, in general, it preyed only upon the refuse of mankind, the idle, the wicked, the drunken,

and violated. But its victims have not been of this stamp only--amongst the *tares* some wheat has been plucked up also. The destroying Angel has visited all orders and degrees of human life; and the talented in private and professional life have not escaped his fatal stroke: we may say as was said of the Egyptians of old "there was not a house where there was not one dead." How many disconsolate widows even now pour forth unceasing tears at the recollection of that trying season, when the tender cord that bound the partner of her bosom, the child of her affection and idol of her heart was snatched asunder for ever! How many affectionate parents anxious for their sons return have, like Sisera, looked out from the window and cried through the lattice "why is his chariot so long in coming? why tarry the wheels of his chariot?" But ah! the last farewell is farewell for ever; having fallen by the sword of the destroyer, his bones are left to moulder amongst strangers, far from his native dust.

3. I will adduce one more instance wherein our land has been afflicted by this direful scourge. It is the loss sustained in trade and commerce; the stagnation of mercantile business; the impediments and distress that opposed emigration. Though the paralysis in these respects was but of short duration, and I might say, partially felt, yet the suffering on this head has not been inconsiderable. The din and bustle of trade and business had subsided, for a season, in the markets, the shops, and other places of public resort. The wharves were no longer, as usual, crowded with spectators, waiting the arrival of the less frequent boats; nor were the steamers themselves, beneath their awnings, crowded with the gay and fashionable of various climes: but all has been quiet, gloomy, and melancholy; nothing save dire necessity protruding any from

the shrine of his domestic temple; every thing, in fact, bore the mark and impress of desolation mingled with amazement and terror.

These are some of the afflictions, which our eyes have seen and our ears heard. But let us turn from this distressing narrative to the more pleasing duty of adoration and praise. Let the reflection of the dangers from which you have been delivered excite in you true devotion and the warmest gratitude, your lives are, as it were, restored you. The Almighty has new claims upon your obedience. The affliction which we have alluded to has not indeed reached your shores; but you have if possible greater cause for thankfulness. If the liberation of your Brethren of every denomination in the Province from the suffering and devastation which they endured, beget not in you the voice of joy and gladness; if the gratitude that now pervades the Church and Nation to which you belong, for their great deliverance from the grievous pestilence, finds not within these walls a kindred feeling; if the representation already given of the distress of your fellow creatures excite you not to "rejoice with them that rejoice" because *you* have not passed through the same furnace of affliction, Oh! let me still retain you attention whilst I point out a few other reasons for the duty required of you; reasons I trust unobjectionable; wherein you may see abundant cause for daily and increased praise.

1st. In the first place you were *equally guilty*, and consequently for escaping punishment you should be equally thankful. As there is a general Providence, so is there a particular; and as a nation is composed of individuals, so are national sins composed of individual transgressions. And have we not, my Brethren, contributed

our portion to the mountain of national crime, that has reached heaven, provoked the anger of the Lord, and incurred His displeasure? Most assuredly we have. If God has spared us, therefore, it is not that we have deserved better at His hands, than our Brethren who were afflicted; but of His own free mercy He hath saved us. Let us then acknowledge His goodness as we ought, lest He yet visit our ingratitude with scorpions, and our sins with scourges. Let us not withhold our tribute of praise and thanksgiving where exists so just a claim.

2d. But again you have reason to be particularly thankful that yours has been such a *signal* deliverance. If you had received a proportionate share of punishment, and there is no other reason assignable than the mercy of God why you did not, you would have submitted to it, as the reward of your transgression. But, what though you have not felt the iron grasp of the fell destroyer; what though your eyes have not seen the daily agony of inconsolable distress, nor your ears heard the voice of lamentation and weeping; have you less reason for gratitude than if you had felt the stroke! Because you have been spared the distress of body and mind which others have so sensitively experienced, have you therefore less reason to be thankful than they! Because you have not experienced the ties of dissolving kindred, where you could not dare even a farewell look; and because our little village has not been almost depopulated, or its inhabitants clad in the humility of mourning, are you therefore not to raise the voice of praise and thanksgiving with the songs of deliverance that are now ascending to God, in humble adoration, from the remnant of His people throughout the land! Ah! my Brethren, could ye enter into the feelings of those who have been dragged as brands from the burning; had

silent melancholy pervaded our streets; had you heard on your beds the pitiable cries of a friend or neighbour wrestling with this powerful adversary, without having either power or courage to assist him; or if during the night your wakeful slumbers had been roused by the hollow rattling of the dead cart bearing to his narrow cell the distorted remains of some fellow creature, accompanied by the thrilling pace of those, whose office it was to consign him to the dust; O! what peals of gratitude and praise would now assail the courts above! What Hallelujahs to God and the Lamb, would now echo through the vaulted arch of heaven! With what transport of gladness in every countenance should we accost our friends and neighbors, upon the removal of this fearful devastator! With what pleasure should we open wide our doors and crowd towards the temple of the Lord, and fall low on our knees before his footstool, with mingled praise and adoration! There would not in such case be now so many vacant seats within these sacred walls. Surely, my Brethren, we have more reason to be thankful, that we have been spared this painful, yet, in such case, unavoidable pang of feeling—surely we have much reason to be thankful on behalf of our fellow creatures, and the afflicted Church of God—surely we have much reason to be thankful that a renewed zest is given to every kind of business throughout the Province, and the prosperity of our country thereby progressed.

3d. I will notice one call more upon this our most bounden duty and most reasonable service; a call to which every faithful and loyal subject will freely respond,—it is the call of our benevolent Government. From the same source whence emanated the devout feeling and confidence in the mercy of God which dictated the Royal

Proclamation for a General Fast and Humiliation, we have in the same manner received the very pleasing intelligence, that the Lord has been once more entreated for the land and the plague stayed; at the same time proclaiming a public day of Prayer and Thansgiving to be observed—of Thanksgiving for the great and merciful deliverance, in that the Lord has been again entreated for our afflicted land, and the plague stayed—of prayer that by divine grace we may be enabled to live the residue of our lives as the redeemed of the Lord; that we may sin no more lest a worse thing come upon us.

Great is the influence of religion on society in general. Righteousness exalteth a nation, and greatly tends to the promotion of individual happiness and prosperity. Happy is it for the community wherein those who hold the most elevated stations, the highest places of trust and importance, pay a due regard to the matters of religion, live under a sense of the over-ruling providence of God, and manifest an anxiety that every member of the same should publicly acknowledge that the Lord God omnipotent reigneth. Nor is it sufficient to bow beneath the rod with reverence, and solicit the mercy of Him that hath sent it; if when the Lord hath heard our supplication we forget or neglect to be *thankful*; if we do not afterwards *acknowledge* it in all our ways. Was it not because men too soon *forgot* the goodness of God in their late deliverance, and neglected that reverence due to His holy Name, which caused Him again to visit us with affliction? There are sins of omission as well as of commission; and I fear many well disposed persons, otherwise morally good, too easily overlook what they may consider the mere ceremonies of Religion. True it is however that morality alone cannot save a man; that unless the means are used the end

cannot be obtained; that those who refuse to confess God before men, them will he refuse to confess before His Father and the Holy Angels; and that the sin of *omission* is represented in Scripture as a chief reason why men shall be cast out of Heaven at the last day—and there cannot be a more heinous sin of this nature than that of ingratitude; of withholding from God the glory due to His Name. On this solemn occasion, then, in compliance with the commands of those who are placed in authority over us, let us with grateful hearts and joyful lips acknowledge both the justice of our late chastisement and the great mercy of our present deliverance; and let us fervently implore the Author and Giver of all good, that we may so use the dispensations of His hand, and so manifest our sense of His goodness in sparing us alive, that we do not again draw down His judgments upon our heads for our ingratitude and unprofitableness; but may have grace to serve Him henceforward with true piety and holiness of life. Let us now with one voice proclaim “the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands and pardoning iniquity, transgression and sin.” Let the language of our hearts be “what reward shall I give unto the Lord for all His benefits, that He hath done unto me? I will receive the cup of salvation and call upon the name of the Lord. I will pay my vows now in the presence of all His people, in the courts of the Lord’s house, even in the midst of thee O Jerusalem. Praise the Lord.” It is most unquestionably our interest as well as our duty to render *daily* thanks to the Great Ruler of Nations, the wise Disposer of all events, for the mercies which from day to day we experience at His hands. And of how infinitely greater moment is it at *this time*, more especially to approach the throne of mercy with songs of thanks-

giving and praise: now the incense of devotion is ascending to the habitation of 'the Most High' from every corner of this extensive Diocese. As David formerly in the threshing floor of Arauna, so let us here erect an altar in our hearts to the Lord, and offer burnt offerings and peace offerings, for the Lord was entreated for us and the plague has been stayed. Our praises will go up united with those of the remnant of this people as a grateful memorial of His favour as a sacrifice of sweet smelling savour in His sight; He will continue to show us the light of His countenance and be merciful unto us.

Whilst then, as is our most bounden duty and service, we acknowledge with gratitude our great deliverance so lately vouchsafed us, for which purpose we are this day especially assembled together; it will not I hope be considered impertinent to the subject, if at the same time we should turn your attention to the little less cause of gratitude you owe to Almighty God, in and for blessings political and ecclesiastical. What a destructive subversion of law, order, and subordination, have not the kingdoms of Europe lately witnessed! What a melancholy extinction of those sentiments of respect for the sacred ordinances of Christianity, sufficient indeed to make Humanity weep, and Religion clothe herself in mourning for the loss of her fairest child! the dissolution of all moral obligation!—Do I exaggerate? Consider the reckless desire of incessant change so prevalent in the earth, regardless of the most ancient, most sacred and venerable institutions: so that even the holy precepts and doctrines of the Gospel, which for nearly two thousand years have poured forth enlightening and enlivening beams, that have caused the desert to rejoice, and the wilderness to blossom as the rose, have been campelled partially to give place to wild philosophy and

the vain conceits of men. Consider the industrious exertions that have been made, and are still in operation to scatter the poison of infidelity throughout the land; and say whether we have not sufficient reason to be thankful, that we live under a Constitution so materially interwoven with the fundamental doctrines of Christianity, and the best interests of mankind—say is there no cause of rejoicing, that notwithstanding some attempts to undermine this happy Constitution by exciting disaffection, anarchy and rebellion, it still stands protected by the arm of the Lord, a monument of the wisdom of our Fathers, and the admiration of all nations—say is it not a sufficient reason for adoration and praise that the Christian system is still revered by the great body of our people, and that those who are in authority over us acknowledge, as lately, its happy effects on human society? We cannot, unless we voluntarily extinguish our reason, but admire the blended interests of Church and State, alike beneficial to the governing and the governed; and notwithstanding the popular outcry of some misguided politicians it must be admitted by every reflecting mind, that they do not only tend to the mutual edification and support of each other, but contribute to order and right government, the greatest happiness of the subject; and constitute that bulwark of stability, sound morality, and true religion, which has been the life-boat of England amidst the wreck of nations, the rock of her dominion against the waves of civil discord, and the pillar of her Apostolic faith. Hence it is that opposing sects and parties conspire to dissolve the union. Nor is it a little remarkable to behold in this hostile and numerous phalanx men of discordant sentiments and contrary principles; on this particular subject making common interest the sceptical philosophy of the Infidel, the fearless boldness of the Antinomian, and the

more turbulent enthusiasm of Christian sects, marshalled together under that well known motto of the grand enemy of man's salvation "*Divide and Conquer!*" Alas for zeal without knowledge! Under the factious name of "Radicals" they seek to *eradicate* every thing good, and transplant, or foment the germs of anarchy, which unhappily flourish with spontaneous luxuriance. Under the species appellation of "Reformers" they would seek to *transform* every thing well moulded and sure. I do not mean to say that our Constitution is spotless, although I believe if equalled, it has been surpassed by none; for under its gentle shade, men of all nations, complexions, religions and tongues are equally free, equally protected; but this I say that the destructive axe should not to be applied to its venerable trunk, when the pruning-knife should be used with diligent care in pruning the branches. Popular phrenzy, should not pass for national wisdom, or politic discretion. Those who about the middle of last century could talk of nothing but the "*magna charta*" and liberty, were first to trample both under foot. Although attempts have been made to sever the vital connection existing between the national and ecclesiastical administration; although in many instances our Church has been deprived of her rights, her property spoliated, and her ministrations shackled in the means of her subsistence; we have still reason to be thankful, that yet the Lord is with her; the God of Jacob is her refuge. For our encouragement we have only to revert to the days, when, though every step was through the ashes of Martyrs, she made good her victory alike for king and people. "With the Liturgy for her language, the Articles for her law, the virtue of her Walls and Latimers for her example, the Scripture for her faith, the good of man for her

desire, and God for her dependance, the Church of England cannot fall."\*

Such, my brethren, is the Constitution under which we live; such the purity of the Church to which we belong. Nor in drawing your attention to the fostering care and affectionate love for her children of that spouse of Christ, can I well omit to notice the paternal regard, the fervent anxiety of our truly pious and Apostolic Diocesan† for the flock of Christ, over which the Holy Ghost has made him overseer; his activity in the faithful discharge of his arduous duty; his watchfulness in every stage of the late destructive malady, manifest in the appropriate Forms of Worship from time to time prepared for the Churches; and his animating Circulars encouraging his Ministers to be diligent in business, fervent in spirit, serving the Lord. These, *these* are all the unmerited blessings of God. Hence under the manifold indications of the Divine favor, we, this day, call upon you, with devout humility and unreserved praise, to acknowledge your great obligations to Almighty God, and to implore the continuance of His favor. Manifest your sense of these obligations by your regular attendance in God's house, and on His ordinances, and on all the means which tend to His glory and the edification of His Church and People. Shew your attachment to the constitution by loyalty to your King, and subordination to his laws, knowing "that the powers that be are ordained of God," that we must "submit to every ordinance of man for the Lord's sake." Prove your conviction of the doctrinal purity and Apostolic origin of your church, and the spirit of unostentatious piety she is calcu-

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\* London & Canada Record.

† C. J. Stewart, Bishop of Quebec.

lated to inspire by regularly attending on her ministrations, and duly partaking of her holy sacraments. Great are the blessings which you hence so happily enjoy—would you were more sensible of them!—would, that you might use them to the honor of God, “from whom cometh every good and perfect gift;” and to the benefit of your own souls, lest they be for ever hid from your eyes; lest for your ingratitude and unprofitableness “God should swear in his wrath, that you shall not enter into his rest.”

In conclusion—Whilst this day we praise God “for our Creation, Preservation, and all the blessings of this life,” we must above all, not forget “His inestimable love in the Redemption of the world by our Lord Jesus Christ, for the means of grace and the hopes of Glory.” A disease more appalling than the pestilence, which walketh in darkness, had pervaded the whole human race. A death more destructive and of endless duration, had passed upon all men: it was to be found in every clime. The whole earth was corrupt before the Lord by reason of sin, which entered with the dawn of our existence, and has polluted all flesh. This is a disease of the most lamentable nature, beyond the reach of human wisdom and human power. Involved in the darkness of mystery, it baffled the science of the most sage philosophers, and struck terror into the simple. In the midst of this universal misery, where no eye could penetrate, no arm save, the Lord Himself brought us salvation. Jesus Christ redeemed our souls from death, and our bodies from the power of the grave: He brought life and immortality to light, and opened to a perishing world the hopes of eternal Glory. Oh, how can we sufficiently manifest our thankfulness for this merciful deliverance from death and hell! As Jesus “died for our sins and rose again for our justification,” so let us die

unto sin, and rise unto righteousness. Is any sacrifice too expensive for so great a deliverance? "Ye are not your own but bought with a price, therefore glorify God in your body and in your spirit, which are His." During the late epidemic did not men flee the scene of its destruction? So my brethren, flee from sin as from the face of a serpent: enter not the tainted haunts of wickedness: use the preventive means, which your Heavenly Physician has appointed, and apply to your sin-sick souls the healing medicine. When you feel the premonitions of a guilty conscience and future woe, stifle not your convictions; trust not to your moral constitution or self-righteous merit; neither despair because of no help in man; for "no man can save his own soul," much less can man "redeem his brother from death, or covenant with God for him." There is balm in Gilead: there is a Physician there. As the Israelites to the brazen serpent were directed in the wilderness, look to the Saviour's Cross; look and live. There learn the nature of your disease, its heinousness, its guilt; there leave it with that repentance which needs not to be repented of, and come to Him, who has the words of eternal life, now exalted a Prince and a Saviour, to give repentance unto Israel and remission of sins. Trifle not your previous time in fruitless enquiry about the mysterious cause and origin of your disease—did men so amidst the ravages of the late pestilence? You see its fatal consequences upon an ungodly world. If men were really sensible of their danger, they would be more anxious about the cure than the nature of the disease. Seek rather immediate protection from its baneful effects; and deliverance from its condemning sentence "depart ye cursed into everlasting fire, prepared for the Devil and his Angels." Although the dread of immediate punishment be removed; although justice no longer holds unsheathed

her threatening sword; remember still your life is hid with Christ in God. The pestilence, whereby the earth has greened for very trouble; whereby the inhabitants thereof have been veiled in mourning, and her bosom filled with twice fifty millions of her slain, has been sufficient to imprint mortality on the most insensible heart. But it requires not a mountain to crush a worm of the dust. Our lives are not less now in the hands of God, than if thousands were falling around us, and hundreds in our streets. The Angel of the Lord has visibly stretched out his arm; but the Lord has been entreated for the land, and said to the Angel, it is enough, stay now thine hand. My Brethren let this visitation have its designed effect, and again turn not away from the Lord, lest He turn a *third* time to the fierceness of His anger; lest those who have escaped the pestilence fall by the sword, and those who shall escape the sword fall by the famine. Behold the signs of the times, and learning wisdom from the pious King of Israel, in every danger let the language of your heart be "Come now let us fall into the hands of the Lord, for His mercies are great." Thus will you always have reason to be thankful, for you will always find deliverance, "O praise the Lord, all ye nations; praise Him all ye people. For His merciful kindness is great towards us: and the truth of the Lord endureth for ever. Praise the Lord."

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